TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 3.] NAUVOO, ILLINOIS, DECEMBER 1, 1840. [Whole No. 15.

RISE OF THE CHURCH.

LETTER III.

DEAR BRETHREN:—

After a silence of another month, agreeably to my promise, I proceed upon the subject I promised in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the Apostles," and the ancient saints. But such facts as are within my knowledged, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feeling of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified, slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair and unsaint like manner of procedure they have been giving in large sheets, their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendency, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of these scrulous reports which have *inundated* our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Mensenger and Advotate, that this history would necessarily embrace the life and character of our esteemed friend and brother J. Smith jr. one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the thirteenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church visited Palmyra, and vicinity. Elder Lane was a talleated man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Pres-

byterian and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to moved in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested, with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong—If to another, the same was heard from those: All professed to be the true church; and if not, they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon further reflecting, that the Savior had said that the gate was straight and the way narrow that leads to life eternal, and that few entered there; and that the way was broad, and the gate wide which leads to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that *assurance* which the Lord Jesus has so freely offered in his word to man, and which so bountifully characterizes his whole plan of salvation, as revealed to us.

O. COWDERY.

THE GOSPEL. No. III.

Continued.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so

plain and easy of comprehension as the gospel, if we may credit the persons who have promulged it. They profess to have had a commission to proclaim it to every creature in all the world.—In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to affect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them. This is one reason why so few, either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool! that is, to be wise, he must believe and practise those things which the world considered the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, the, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1st. Corinthians 1st. chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profess to believe it and receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service; John 16: 16, doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feeling prevail among the would be wise ones. It is called a "simple and a foolish mess!" too simple to be believed or received by any person of sense! And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better: for any person of a spark of sense, must know that it is an imposition. But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe: And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to

the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

FOREIGN NEWS.

By the hand of Elder Theodore Turley, who has just arrived from England, we have received a regular file of the "Latter Day Saints Millennial Star" up to September, from which we extract the following cheering intelligence of the spread of the gospel in Europe.

NEWS FROM THE ELDERS.

Elders Woodruff and Smith, write from Herefordshire, July 30th:—"On our way hither we had an interview with the Saints in West Bromwich: the people there, and also in Birmingham, are anxious to have Elder Clayton come as soon as possible."

Elder A. Cordon writes us from the Potteries, August 3d:—"I have just received a letter from Brother Needham. He is doing well, and has sent to me for twenty Stars, of the first number."—[We have forwarded them. —Ed.]

August 2nd.—Brother Samuel Heath states to us verbally, that there have been nineteen baptisms at Macclesfield since the Conference, and the prospect is now very flattering.

In Manchester several are baptized weekly. The meetings at the Carpenters' Hall, on the Sabbath, are on the increase, and several ordinations have been attended since Conference.

Elder Jacob Peart writes, Alston, July 27th:—"Since last Conference we have had much glorious intelligence from our brethren respecting the things of the kingdom, which has made us more united in love and affection, even that love and affection which will adorn the true Saints of the most High God; and this makes our hearts to rejoice when we meet together, for we have more of the power of God in our midst, and I trust we shall soon have those gifts and graces of his Holy spirit poured out upon us, which Jesus Christ said should follow them that believe."

Verbal reports from Preston are, that the work is in a more prosperous state than it has been, for a considerable time. We also hear good reports from many other places.

Elder George A. Smith writes Burslem, July 20th:—"I have had the pleasure of ordaining an Elder (William Barratt) a day after my return from Conference, who is now on his way for South Australia. On Sunday Elder Woodruff and myself ordained a Teacher and Priest in the Church at Leek, which is prospering much."

Extract from Elder William Barratt, to Elder Cordon, dated Deptford, July 15th, 1840:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey, in the midst of much profaneness and swearing, such as I never heard in my life before. I feel as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the gospel; therefore, I desire your prayers in my behalf. I have witnessed much of the

spirit of Revelation since Sunday; in fact, I only thought *it a mere thought* when the Elders testified that they were called by revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by revelation. Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the gospel. Brethren, sorrow not for me as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Elder William Donaldson, member of the army bound for the East Indies, writes us from Chatham 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Elders Woodruff and Smith write from Herefordshire, August 3d:—"Things are more favorable in Garway. New doors are opening in that country, and they want a laborer there. We wish Elder Wilding would go into that region soon, if he is going."

Elders John Taylor, M'Guffe, and Priest Black, sailed from Liverpool for Ireland; and Elder H. Clark, for Scotland, on the 27th ult.

Elder Kimball left Manchester on the 4th instant, purposing to join Elders Woodruff and Smith at Herefordshire, and proceed immediately to London.

Elder William Donaldson writes to Brother Mahon, July 3d:—"I am at present lying at anchor near Portsmouth. We sailed on the 25th from Gravesend, and arrived here this morning; and we shall sail from this on the 2nd of August. I have not been sick yet, but I have felt very much on account of leaving the dear brethren behind, and going alone amongst such a wicked crew. The tumult and noise that there is here is equal to the raging of the sea; such cursing and foul expressions only to be equalled by demons. The Sunday is only kept by cursing and singing wicked songs. I am trying to get some of the soldiers to listen to my reading each day, and I have dropped some of our circulars where none but the officers of the morning watch could get them; it may lead them to inquire after truth. I hope you, and the dear brethren and sisters will pray for me in faith, that I may be upheld by the God of the Latter Day Saints, and that he will open my understanding, and enlarge my mind to comprehend more of the mysteries of the kingdom yet future. I understand that some of the castes where I am going worship fire, and some the water, some the sun, and others the moon. May the eternal Father direct me how to speak to this people, and grant they may receive the word of life. I understand the poor afflicted people hate the English very much; but may the Almighty grant that I may gain their affections; and bless me in all my journey till I arrive safe in Zion, where I hope to be with many of the people of India, if they will but receive the fulness of the gospel. Give my love to Brothers Young, and Richards, and Clayton, and all the Saints. The brethren sent me the Book of Mormon, Hymn Book, and third number of the Star, and they were so very kind as to pay the postage; and I pray God to reward them for their great kindness."

[We feel assured that the Saints will take a lively interest in the mission of Elders Donaldson, and Barratt, (as it is the first mission of the fulness of the gospel in these latter days to the nations where they are going,) and unceasingly uphold them by their faith and prayers.—Ed.]

Elder Reuben Hadlock writes from Bishopton, Scotland, August 4th:—"When I returned to Glasgow I found Brother Wright had baptized two while I was away, and I have baptized six since I returned, making twelve now in Glasgow. Brother Robert Hamilton, who was at Conference, baptized six in Bridge of Wier Branch next Sabbath after Conference. By letter from Elder O. Pratt, last week, I learn there are eighteen Saints in Edinburgh; he says, he has not given up all hopes of that place yet. Elder H. Clark has, also, arrived, and we held a Conference in Paisley last Saturday, when

five volunteered to go out to labor in the vineyard. We ordained two Elders, two Priests, and one Teacher. Elders, Wright and Hamilton leave today to go to the county of Banff, in the North of Scotland; and Brother Robertson, is going west of us twenty or thirty miles, to commence in a new place; and we are looking for Elder J. Taylor here, this week from Ireland. After meeting, last eve. in Bridge of Wier Branch, there were four more baptized.

A letter from Elder Joseph Fielding, Bedford, August 4th, says:—"The work here has not run so fast as in other places; it has not had a fair chance. Elder Lavender has been alone ever since the work was established, not having so much as one to council with, having no advantage of getting instruction himself, but by his own industry, &c. The church here is in the wilderness scattered abroad, their number is even less than I expected, instead of forty, there are but thirty-five. They have not been visited for more than two years by any one of the traveling Elders. The temporal state of the country here is better than in the north which makes it more difficult to bring the people into the covenant. The Saints have been but little known in this part, and the people supposed our cause was gone down; yet I am told there is great dissatisfaction about religion; that the people are tired of their old ways, and are looking for something new."

10th inst: Elder Charles Miller states to us verbally, that there were twelve baptized at Dunkinfield last week, and the prospect is very encouraging in that region.

LATER.

NEWS FROM THE ELDERS.

Elders Kimball, Woodruff, and Smith write from "No. 19, King-street, Borough, London, August 20th: We held a Camp Meeting at the Leigh, Gloucestershire, on the 16th, which was the last meeting we held with the Saints in that region. We had a good time with the Saints at the Leigh, baptized fifteen, and ordained one Elder, and two Priests. The two Priests came twelve miles to hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham, five miles, and spent the night. There are two or three Saints in that place, which we baptized. On the 18th we took coach and rode forty miles through a level farming country, something like the Illinois prairies; we then took the rail road, and travelled seventy miles, landing about four o'clock at the London depot; from thence we took coach and rode a few miles into the city, and after walking over London bridge, called at this place, where we were kindly received by Mrs. Allgood, who gave us such refreshment as we needed, and directed us to lodgings in the neighborhood. We are all well, in good spirits and are going to see the people in different parts; and see what we can do in this small world, for London looks like a world. Give us your prayers, and direct your letters as above."

Elder B. Winchester with his wife, (who is on a visit to her friends) arrived in Manchester on the 11th inst., from New York, and has proceeded on his way to Staffordshire.

Elder Curtiss arrived in Liverpool from New York a few days before Elder Winchester, and proceeded from thence to Ireland.

By letter recently received from Mrs. Kington, Dymock, we learn that the work is prospering as usual in Herefordshire, and the region round about; and also at Gurway, and that Elder D. Wilding has gone to that place.

Elder Samuel Heath stated to us verbally, on the 25th instant, that the church in Macclesfield numbered more than 50, and that baptisms were then very frequent.

From observation and verbal report, we conclude that the work is prospering in Preston, and more or less are confirmed every Sabbath.

All the reports we have received from Liverpool are cheering.

By a recent letter from Elder O. Pratt, Edinburgh, we learn that the number of Saints is steadily increasing in that place.

The prospect is brightening in Manchester and the region around, more than 20 were confirmed at the Carpen

ters' Hall, on the last Sabbath, (Aug. 30th) and ten the Sabbath previous, and the assembly is enlarging daily.

From many other places. we have no particular and direct information; but so far as we hear, the work is prospering more and, more and the spirit of inquiry is continually gaining ground among the people.

Since the foregoing was in type. We have received a letter from Elders Richardson and Kay, 24th August, Herefordshire. Brother Kay is baptizing nearly every time of preaching, and Brother Richardson has baptized 86 since he went there.

Elder Cordon writes, September 1st, "There is a better prospect in the Potteries than there ever was since the work commenced here."

By a letter from Elder Kimball, of August 29th, we learn that the brethren are beginning to excite attention in some of the public grounds in London: had preached some, met with some opposition: an interesting spirit of inquiry was beginning to prevail, and it was expected they would begin to baptize that day.

From the Latter Day Saints Millennial Star. Printed at Manchester, England.

SIGNS OF THE TIMES.

VOLCANIC ERUPTION AND EARTHQUAKE IN THE ISLAND OF TERNATE. (Sketch from the Dutch Avonbode.) The morning of the second of February, the air appeared dark, which, with a strong wind, heavy rain, and impetuous flight of the clouds, indicated some extraordinary phenomenon. A thick smoke and subterraneous noise like thunder, were soon followed by boiling lava and hot ashes, destroying every thing on which they fell. Stones projected from the crater could be seen at a great height. This eruption continued twenty-four hours, and ended with a frightful noise, so loud, that persons near could not hear each other speak. On the 14th of February, 1840, at half past twelve at night, a loud noise and trembling of the earth awoke the inhabitants, who fled from their habitations. At half past three the rain fell in torrents, a shock succeeded, and most of the buildings fell. In many places the earth opened and immediately closed again; nothing was left undamaged. On the 15th, a violent shock was felt, and men and animals hasted to the water side; the boats were filled without distinction of rank, to escape the opening earth, which threatened to bury them. When the fury of the storm was past, the poor inhabitants perceived how complete their ruin was: their possessions were laid waste; the most costly spices were spoiled and buried under ruins; not a piece of furniture was saved; not one store house in all Ternate remains standing. Even Fort Orange, which has withstood several earthquakes for these two hundred years, has given way on this occasion, and truly the welfare and importance of Ternate, to our government, is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Rideri. Most of the people will leave the island and settle elsewhere.

HAIL, &c.—A water-spout was recently exhibited a little westward of the farm offices at Crailing Tofts; the water carried the earth along with it, to the injury of the grain, and the hail stones covered the road, at one part to the depth of eighteen inches.—*Kelso Chronicle.*

DISTRESS OF THE PEOPLE OF IRELAND.

It would be impossible to find words to describe to you the state of the people throughout the provinces, for want of food. Potatoes have mounted up to 8d. per 14lbs. generally; in some places they are 10d, to 1s., and the contrast of employment, or, rather, of no employment, is distressing in the extreme. You are long aware from official tables laid before the House of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is 8d. per day for an able-bodied man; for the remainder of the season, principally during the summer months, one fourth of the entire population are black idle. Now, observe, a stone (14lbs) of potatoes will hardly give a man, his wife, four or five children (many of them have ten children) *one meal a day.* A stone of potatoes is 8d. to 1s. at present; where then, are this vast population to be fed

from? Nothing short of the miraculous interference of Heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Nenagh, Killaloe, and at several other places on the Banks of the Shannon. Upon one occasion, they attacked a boat taking in oats, intended for the English market; this they instantly seized, and distributed its contents, 600 sacks, in small parcels, amongst the vast multitude. In every case, there was no appearance of drunkenness, but every appearnce of hunger. Yet, while all this is going on, we perceive your bishops and princes, your lords and ladies, squandering away thousands upon thousands in idle luxury in London, that enormous wen. Dare we contemplate the end?—*Dublin Correspondent of the Manchester Advertiser.*

WARS AND RUMORS OF WARS.

The civil war in Spain yet continues.

The Mexican and South American Governments have been overwhelmed in wars and revolutions for some time past.

The French and Arabs in Africa are at active war, and have been for some length of time.

Russia and Circassia have been engaged in hostile array during the past season. Much blood has been shed, and from all appearances, the war is likely to continue.

Egypt is making very active preparations of a warlike character, and is threatened by the powers of Europe, who aim to maintain an equilibrium of power in the East.

These, together wtth the late war between the English and the East Indies, the Canada revolution, and the present war with China, all go to show, that the signs of the times are not of the most peaceful aspect, although we have reason to believe that it is now a time of greater peace and tranquility than will be enjoyed a few years hence. Let us, then, improve the precious time which we now enjoy in preparing for the worst.

From the foregoing accounts, and many other things which have transpired within the last few years, we can all see the fulfilment of a prediction of Moroni, recorded in the Book of Mormon, page 563. Speaking of the time when that record should be published to the Gentiles, he says: "It," the record, "shall come in a day when there shall be heard of fires, and tempests, and vapours of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places." When we see prophecy fulfilling, we are bound to acknowledge that those who uttered it were dictated by the spirit of truth.

RESTORATION OF THE JEWS.

A letter from Jerusalem says, "The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English Church Liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Pient. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew Prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said there is somewhere a Talmudic saying, that, when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which, doubtless, will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine.—*Hamburg Correspondent, May* 14.

DESTRUCTION OF THE TOWN OF SALANCHE.

The town of Salanche in Savoy has been utterly destroyed by a fire, in which many human beings have perished. On the morning of the 21st, forty persons were dead or dying of

their wounds, upwards of fifty were mutilated by the flames, and there were about a hundred individuals missing, of whom, as yet, no positive account could be made. Women were found stifled by the smoke, in cellars to which they had fled for shelter. With the exception of four or five houses at one extremity of the town, all its edifices, amounting to about 250 in number, have been consumed. The church and the Hotel de Belle Vue, well known to Alpine travellers, have shared the common fate. It is remarkable that Salanche had once already been destroyed by fire, 321 years ago, and that time, as well as this, on the festival of Easter Day, during a season of drought which had exhausted the springs.

EARTHQUAKES IN SCOTLAND.

At the recent meeting of the Royal Society of Edinburg, amongst other interesting papers read, was one by David Milne, Esq., on earthquakes felt in Scotland during the autumn and winter of 1839. For the subjoined summary of this document we are indebted to the Scottish Standard. Mr. Milne stated that the shocks were first perceived on the 2nd of October, and had continued with hardly a week's intermittance, down to the present date. The total number of shocks, from that date down to the 13th of April 1840, was 145. From the 2nd of October to the 2nd of November, no day passed without shocks, and on several days there were as many as 12 or 14. The shocks appeared to have diminished in number and severity as the winter advanced, though on the 7th of April there was a shock only exceeded in severity by the great one of the 23rd of October. The author then proceeded to describe the effects produced by this last mentioned shock, felt at Comrie about 10h. 14m. P. M. It was perceived in all the central and southern parts of Scotland, and extended to the north as far as Dingwall on the east coast and Appin on the west. This shock, as well as all the others, emenated from one central point, situate about two miles north-west of Comrie. After describing the effects of the most violent shocks, both physical and moral, some of which were curious and interesting, Mr. Milne proceeded to describe the undulation of the earth's surface which produced them. He showed that the natural levels of the ground had been altered, in some cases to the amount of more than two degrees, and in the opinion of some intelligent eye-witnesses, four degrees. There appeared to have been probably two undulations, and certainly one consisting of an interior swell and a posterior hollow, which caused houses, situated on soft or hollow ground, to rock like boats on the swell of a sea. The velocity of the undulation must have been immense, as it occurred throughout the whole of the country to which it reached at one and the same instant. Houses situated on rock were not so sensibly affected, and the shock was in all cases felt more in the upper than in the lower flats.—*Manchester (Eng.) Chronicle.*

TIMES AND SEASONS.

NAUVOO, ILL. DEC. 1, 1840.

Elder Turley has arrived in this city, after an absence of about 18 months, leading up a little company of Saints of about one hundred souls, all from England. We are informed that two hundred came over, but one of the two stopped in Ohio: they are all in good health, and spirits.

He brings us good tidings from the brethren in Europe, a more minute account of their prosperity and success, will be found under the head of Foreign News: among other gratifying intelligence, we learn that the Elders of this Chuch are visiting nations afar off, some have already gone to Germany, some to the East Indies, and others to the Islands of Australia.

Thus "truth prevails"—While the arm of the Omnipotent Jehovah is bearing it on triumphantly victorious, who can hinder it in its course? Can feeble man? No, although like Boggs with his hellish clan, men may rise up and *rob, whip, imprison,* MURDER AND EXTERMINATE the innocent and defenceless, and think to destroy the

work of God; and ere they are aware, the "seed" which they have scattered by the vile hand of oppression, will spring up in all parts of the earth and bring forth fruit to the glory of God, and to the everlasting disgrace and infamy of all those who have imbrued their hands in crimson gore.

O ye inhabitants of the earth! Why will you fight against God? "It is hard to kick against the pricks"—God is not to be mocked—He has set his hand again the second time to recover his people, as declared by the prophet Isaiah: and he has said, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish;" and so it is, the people are astonished to see the Lord work, and it is truly marvelous in their eyes to see their "wise men" (priests) put down by the striplings whom God has called from the plough and commissioned by direct revelation from heaven to preach his gospel "in all the world." God always works by means, and he has chosen the means by which he is to do his "marvelous work" in the last days, which work, is preparatory to the second advent of Christ; and all those who fight against it, will find to their shame, that they are fighting against God—Vain man! "Hast thou an arm like God? or canst thou thunder with a voice like him?"

A few months since we issued a prospectus for publishing a weekly paper to be entitled "The News." Our proposals were predicated upon a certain number of subscribers, and as we have not obtained the number proposed, we have concluded to defer its publication for the present.

We would remind our subscribers who commenced at the 4th number of the first volume that this number closes the time for which they subscribed, and owing to the hardness of the times and the peculiar circumstances under which we are placed, we are compelled to discontinue all papers that are not ordered to be continued. We would be pleased if our friends could make it convenient to order their papers soon, as we greatly stand in need of money to carry on our business.

The Quarter Master General of Illinois, (Dr. J. C. Bennett) has joined the Mormons and been baptized according to their faith. Under such a leader they will no doubt be able to whip the Missourians in the next campaign. —*Louisville Jour.*

Very liberal, MR. EDITOR: But the "*next campaign*" belongs to the PEOPLE, and unless they arise with one voice and avenge the wrongs of an innocent and much injured community—farewell to LIBERTY—she has fled forever, and *mobocrats* bear rule.

Some of our readers, perhaps, may think that we have said enough about Missouri and that unhallowed gang, but we are of a different opinion: The authorities of Missouri have rendered themselves notoriously conspicuous in the world; more especially LILBURN the TYRANT, by acts of infamy and unheard of cruelty, a faint outline of which we have given in the first volume of this paper; we now intend to give corroborating testimony of what we have said, from various Journals published in different parts of the Union, which speak, in language too plain, not to be understood, the feelings of EVERY TRUE HEARTED AMERICAN. What, we ask, if we had been the basest of mankind, guilty of every crime known in the constitution and laws of our country? What, if we had gone through the country laying every thing waste before us, and murdering all who came in our way? Why not punish the guilty and let the innocent go free? Why not let the strong arm of the law take its

course, and let those who could have no part in the matter, and especially women and children, (for certainly, they could not be participators in such things,) remain at home in peace, in the enjoyment of those rights said to be guaranted to every American citizen. We leave these questions to the consideration of every candid reader, to answer them for themselves, after making one remark: had we been guilty of a single violation of the law, the authority of Missouri would have enforced, most rigidly, the penalties for such offence, as they had the power in their hands to bring offenders to justice, but that was not their object; they were determined, law and gospel to the contrary notwithstanding, to destroy the Saints, and utterly overthrow the church, if possible—a thing they failed in accomplishing, notwithstanding they succeeded in butchering a large number, who fell martyrs to the cause of truth.

We gave in our last, a copy of an article from the St Louis Daily Gazette for two reasons—to show that there are some who are willing to speak freely, and treat such high toned injustice in a manner it so richly deserves, also, as a strong testimony in our favor, coming from the very State in which those outrages were perpetrated. In this No. we give an extract from an article published in the Western Messenger, printed at Cincinnati Ohio, which we commend to the perusal of our readers, as it defends nobly the cause of the injured, and pleads strongly for insulted justice.

From the Western Messenger.

OUTRAGES OF MISSOURI MOBS ON MORMONS.

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of this persecuted community; examine the detailed facts of these atrocities; reflect upon the hallowed principles and images trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural and civil, of all ties of society and humanity, of all duties of justice, honor, honesty, and mercy, committed by so called freemen and Christians, and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

"Loud as a summer thunderbolt shall waken
A People's voice."

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a state of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors and tolerators of these wrongs, to make the small return now in their power, for their aggravated injustice. Life cannot be restored to the murdered, nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening, can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of laws and freedom, upon our own brethren. Is it actually true, that citizens, peaceable, industrious, temperate, orderly citizens, have been driven from their property, their houses burned, the furniture broken and scattered, their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death! Is it true that men have been tarred and feathered, whipt till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket-buts, that they have been shot down while crying for quarter, shot down unarmed and defenceless like hogs in a pen! Is it true that sick women have been driven from burning houses at midnight on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with help-

less infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defence! And were the guilty instigators and executioners of these massacres, arsons and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the Governor of the state! Were not the evidence on which the narrative of each one of these cruelties rests *incontrovertible*, no one could conceive that such fiend-like acts had actually been wrought by beings in human shape. Would, that, for the honor of our nature, they could be discredited. Our statement is strictly, *unexaggeratedly* true. It is only TOO MEAGRE, TOO FEEBLE.

That persons uninformed as to the facts may form some idea of the character of these Missouri mobs, we will extract an account, given under oath by Joseph Young, of the massacre at Haun's Mills.

The Mormons collected there, about twenty-eight [or thirty] men in number, had disarmed themselves, on an agreement with the mob, that there should be no hostilities on either side.

"It was about 4 o'clock, on the 29th of Oct., when I saw a large company of armed horsemen directing their course towards the mill with all possible speed. David Evans, seeing their superiority of numbers, (there being about 240 of them, according to their own account) swung his hat and cried for peace. This was not heeded, and they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten or twelve seconds, when, all at once, they discharged about 100 rifles, aiming at a blacksmith's shop, into which our friends had fled for safety; and then charged up to the shop, the cracks of which between the logs were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge *from the fire of their murderers.*

"When we arrived at the house of Mr. Haunn, we found Mr. Merrick's body lying in rear of the house, Mr. McBride's in front literally mangled to pieces. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with a corn cutter, by a Mr. Rogers, of Davies county, who keeps a ferry on Grand River, and who has since repeatedly boasted of this act of savage barbarity. In the blacksmith's shop we found nine of our friends, eight of whom were already dead; the other struggling in his last agonies. Among others slain, I will mention *a son of Warren Smith, nine years old*, who, through fear, had crawled under the bellows in the shop, where he remained till the massacre was over, when he was discovered by a Mr. Glaze of Carroll, who presented his rifle near the boy's head, and literally blowed off the upper part of it.—Mr. Stanley, of Carroll, told me that Glaze boasted of this fiend-like murder and heroic deed all over the country. The number killed and mortally wounded in this wanton murder was eighteen."

These, it may be said, were the acts of unauthorised mobs, against whom the militia of the state had been called out. True! But when after months, we may say years, of suffering from similar outrages, harrassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, those poor fellows deserted by the militia guard, unprotected by the state, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of "Mormon War" raised; and Gov. Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty *under oath* to save. In his order of Oct. 27, he says:

"*The Mormons must be treated as enemies, and must be exterminated or driven from the state*, if necessary, for the public good."

The Mormons had only defended themselves against infuriated and lawless rioters; so soon as Gen. Lucas arrived and presented the Governor's orders, they submitted to the authorities of the state. They gave up their arms, and were made prisoners. Let them tell their own story. We extract from their memorial to the legislature of Missouri.

"Men from the country were not allowed to go to their families, though in a suffering condition for food and firewood, the weather being very cold and stormy. (It will be recollected that at this time there was a most unprecedented fall of snow and severity of weather) Much property was destroyed by the troops in town, such as burning house-logs, rails, corn cribs, boards, &c. the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own, and all this without regard to owners, or asking leave of any one. In the mean time men were abused, women insulted and abused by the troops, and all this while we were kept prisoners."

But Major Gen. Clark had now taken command, and we present his cold blooded, heartless address to these "*prisoners of war*."

"It now devolves upon you to fulfil the *treaty*, (treaty indeed!) that you have entered into,—the leading items of which I now lay before you. The first of these you have already complied with, which is, to deliver up your leading men, to be tried according to law. Second.—That you deliver up your arms; this has been attended to. The third is, *that you assign over your property to defray the expenses of the war*: this you have also done. Another thing yet remains for you to comply with, which is, that *you leave the state forthwith; and whatever your feelings concerning this affair, whatever your innocence; it is nothing to me.*—Gen. Lucas has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the state, and had not your leaders been given up, and the treaty complied with, you and your families would have been destroyed, and your houses in ashes."

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half clothed, unfed, robbed of teams and horses even, forced to make their way as they could to other states. One more picture we must present in order to give a glimpse of the horrors thus permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of "a few facts concerning his family. (While he was in jail.")

"His wife was confined on the 3rd of November, whilst Cornelius C. Gillam, with one hundred painted men surrounded the house, screeching and hallooing in the attitude of Dealware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old, she was informed she could stay no longer, that she must not only leave the county but the state; that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open waggon with six helpless children, to make the best shift she could to get out of the state. The last news received from her, she was on the banks of the Mississippi river in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home."

Now Let every one on reading this tale of horror, speak out fully, fearlessly. Had the Mormons been pirates, blood-stained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven, and in the sight of men, such acts are devilish.

What, in a word, were the causes of the madness of these mobs? The Mormons were deluded, obstinate, zealous, exclusive in their faith. They used the vague, prophetic denunciations of an enthusiastic sect. They retaliated the reproaches heaped upon them by religious opponents. This, we believe, was the great exciting cause. Their

first persecutions were attacks on their opinions, and ridicule of their absurdity.

Again, there were suspicions against the sincerity of their leading men.—They were thought to be speculators on the credulity of the ignorant. Blind prejudice multiplied evil suspicions, enmity misconstrued natural acts, slander swelled trifles into monstrous wrongs, idle curiosity, greedy of alarm, and eager to gossip, circulated rumors. Now add that they were a larger and growing community, allied together both by necessity and choice, and *withal prosperous*, and we have an explanation of the fear, jealousy, envy and hatred felt against them; *an explanation, but no justification.* The same elements were active and fierce in these Missouri outrages, which have kindled the faggot, and bared the sword, and opened the dungeon in all times. These elements were bigotry, ignorance, panic. And when we talk of living in an age of enlightenment liberty, and law, let us recollect with shame the burning of the convent at Charlestown, the absurd humbug of Maria Monk, and the countless wrongs which other mobs, for as slight pretexts, have wrought in almost every State in the Union. The blaze of these other disgraceful proceedings, is lost, however, in the hot glare of this infernal outbreak.

COMMUNICATIONS.

SPEAK ILL OF NO ONE, WITHOUT A JUST CAUSE.

Messrs Editors:—

For the benefit of those who are in the habit of dealing in ribaldry, low vituperation, calumny, and detraction, suffer me to present the following just remarks from the N. Y. Sun.

"There are many people in the world who are in the habit of speaking lightly or contemptuously of their neighbors, and some who do not scruple to treat those who are absent with the greatest disrespect, by showing up their faults to those who are present, without ever alluding to any good qualities they possess. There is nothing so detestable as this habit of backbiting in society; it often produces the greatest bitterness of feeling between those who ought to live in peace and good fellowship towards each other, and it never does any good. It generally arises from a selfish feeling, but sometimes from thoughtlessness; in either case it is injurious to society, and ought to be condemned by every well-meaning and sensible person. Selfish persons have generally such an over-appreciation of themselves, and the situation they hold in society, that they are apt to speak of others with contempt, and are even happy when they discover the least fault (however trivial it may be,) in some of their neighbors or acquaintances. Instead, of which, it would be well for them to examine their own conduct, to see whether they were without fault, and ask themselves whether they would like any fault or foible they might be guilty of to be made the subject of conversation amongst their neighbors. It would be better if they were to consider the noble destiny which all mankind partake of in common with themselves, both as respects the great moral ends of this life, and the more sublime prospects of the future—if they would remember the great fellowship of our common humanity—the social end, which as parts of a great community we are all working to attain, and which awaits us at the close of our brief existence. Let them reflect on these things and not offend their Creator by injuring their fellow creatures—rather let them judge others with tenderness, as they would wish to be judged, putting aside the weeds that cover the surface of the character of their neighbors, to ascertain the depth and sweetness of the clear water beneath it."

Ponder well, and learn wisdom.—"deal justly, love mercy, and walk humbly with your God."

JOAB,
General in Israel.

For the Times and Seasons.

THE TOMATO.

BY DOCTOR J. C. BENNETT, OF NAUVOO.

ITS CULTURE.

The Editor of the Cincinnati Farmer and Mechanic, in his paper of July 30th. A. D. 1834, says: "Seeds that have fallen on the ground in autumn will vegetate in the spring, and the plants thus produced, when they have attained a suitable size, may be set out at proper distances, in a good wet soil, previ-

ously prepared. It will not be safe to rely on this method of obtaining plants. It is better to sow the seeds in seed-beds, about the first of April. For early plants, sow them in a hot-bed, sheltered with grass covers, about the first of March; and when the plants are two inches high, set them out, taking care to keep them covered when the weather is cool, particularly during cold nights. Some few plants might be left in the hot-bed, or potted and forced in a green house. As the tomato requires free access of air and sun to ripen the fruit, shade should be avoided, and the plants tied up to stakes." David Thomas, Editor of the Genesee Farmer, in a letter dated Greatfield, near Aurora Post Office, Cayuga county, N.Y., 11th month, 20, 1835, says; "In regard to its culture, the Edinburg Encylopædist says, "The seed is sown on a hot bed in March; when the seedlings are two inches high, they are transplanted into a slight hot-bed 'til they acquire a little strength. They are then placed near a wall, pailing or reed hedge, to which they can be trained, in a sheltered place, with a full south, exposure. Although these directions were designed for the cooler climate of Great Britian where the plant only ripens in favorable seasons, yet such care would hasten their ripening in this district; and it may be safely recommended to such as wish to have them early in summer. The Rev. Mr. W. Bostwick, in the 4th volume of the Genesee Farmer, says,—"the past season I had ripe tomatoes on the 4th of July, and an abundant supply for my table the rest of the summer. The mode of practice is this: In the month of January, or February, I sow a small quantity of the seed in a box, which I place in the window in my kitchen, taking the same care of the plants when they come up that I would of a green-house plant, to guard them against being frozen. They grow here till March or April, when they are transplanted into a hot-bed, where a part are to remain to produce the earliest fruit, and a part to be transplanted in the open ground when the season becomes warm." Mr. Thomas says that he thinks Mr. Bostwick's mode of culture very judicious; but he thinks of "trying the experiment of planting on a raised border, like that recommended for melons." He further says,—"that the best writers advise to have them started under glass; and then to be transplanted. This operation is easily performed with the dipple, and they bear removal as well as cabbage plants. They are often allowed, however, to spring up in the garden from seeds which dropped in the preceding season; and though abundance of ripe fruit may be produced in this way, its lateness is an objection. Three feet apart, and four feet apart, have been recommended as the best distance by different writers; but if the plants are trained up on sticks, a fence, or a trellis, and not allowed to spread on the ground, either distance apart will answer well." Although the above opinions may be regarded as correct in most particulars, I must consider the writers in error in some points. The tomato is a procumbent plant, and never intended, therefore, by the God of Nature, to be trained up to any thing; it should lie on the ground; and to this end large hills should be raised at least eight feet apart, in a moderately wet soil, and one plant placed in each hill. The ground between the hills should be kept perfectly free from weeds, and the plants suffered to take their course on the ground so as to take root at each joint, except in very wet seasons, when a minute quantity of small brush may be placed under the vines. The plants will usually cover the entire ground matured, produce much more bountifully, and have a better flavor and stronger acid. This plan, likewise, gives a full and fair exposure to the sun, and the fruit ripens much earlier in the season. I will give a sample of a single tomato, which probably, had a fair chance, being untrammeled by the nearness of other plants, to wit: "the garden of Nicholas Hobson, Esq. near Nashville, has produced the largest tomato plant, probably, that was ever seen. It came up spontaneously, and had grown until it covered an area of ground that measured 51 feet in circumference; and had attached to its tendrils the enormous number of five thousand two hundred and ninety-two tomatoes." The seed should be preserved by drying the entire fruit in Autumn, as this mode produces more vigorous plants than the washed seeds. "In transplanting annuals it is always desirable to have the earth in which they sprouted, preserved around the root; and, in placing them observe not to press the earth, but to settle it by pouring on water enough to render it nearly fluid. By this method it will settle sufficiently compact without injuring the small fibres. Thus you have, in a compendious form, all the directions necessary to its most successful and present culture"

Passing Events.

LATE FROM FLORIDA.

We regret to have to again detail the murderous acts of the Florida Indians. When will there be an end to these things?

It appears from the Baltimore Republican that the Indians approached within 2 miles of St. Augustine itself and robbed a plantation.

Information has been received by the Savannah Georgian, from Palatka, which states that eight warriors had been in at Tampa, and stated that they would in a few days bring in three hundred Indians to hold "a talk."

The express rider between Forts Fanning and Macomb, who had been missing for some time, had been found quartered and thrown into a pond about ten miles from the latter named fort.

LENGTH OF DAYS.—A memoir addressed to the Academy of Sciences at Munich, by Dr. Tenzen, contains the following notice of the length of days